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Vol. XIII, No. 11 30 Cents

THE COMMON TABLE

By Stanley Evans

Acts 4 v 34 'Neither was there any among them that lacked.'

There used to be a blasphemous hymn which still exists in some of the books which says: 'The rich man in his castle, the poor man at his gate, God made them high or lowly, and ordered their estate.'

There is something peculiarly unpleasant in the attribution to the Almighty of the meaner sins of men; and yet even this peculiar piece of Victorian theology would need emendation today because while the division between rich and poor is still too much with us a new division of mankind has arisen in the modern period of history in which we live: the division between the ordinary person and the V.I.P.

The V.I.P., the Very Important Person, is a fascinating feature of the modern world as he accepts with natural grace the special treatment which marks him off from his fellows and spares him, in country after country, the attentions of the bureaucracy of his own creation. Deadly as this system may be for the souls of those who think they are its masters but are in fact its victims perhaps its deepest dis-service to mankind is that it helps to foster the illusion that it is the man 'at the head of affairs', the administrator, who shapes and controls the destinies of men, that it is the administrator who makes history.

And nothing could be more misleading. The destiny of man is shaped by God and his supreme instrument in shaping it has always been the agitator, the prophet.

It is because the truth of this is more deeply ingrained in our collective thinking that we are apt to realize that while nobody would dream of calling a meeting to celebrate the 19th centenary of any official of the Roman Empire or even one of the Caesars himself, nobody thinks it in the least odd that we should come together in church to celebrate the anniversary of a Cypriot agitator of the first century.

It was somewhere about the year 45.A.D. that two companions, the one named Paul and the other named Barnabas, stepped ashore in Cyprus at Salamis and crossed the island to Paphos where they began to organize the Christian Church. They were not the first Christians in Cyprus for we know that after the death of Stephen fugitive Christians had come there, but it was from this visit that the beginning of the real overthrow both of paganism and of Emperor worship in Cyprus dates. Yet the Christianity which these men brought to Cyprus meant more than this, and what it meant can be well seen if we look for a moment at the story of Barnabas.

A Sermon preached by the Rev. Stanley Evans, M.A. in the Church of the Holy Trinity, Dalston, on the Eve of St. Barnabas, June 10th, 1959.

Barnabas was a Cypriot, a native of Salamis, a city which had an ancient Jewish community and there he was either brought up in, or came to, the Jewish faith in which he acquired the status of a Levite. There is a tradition that he was a fellow student with Paul under the great Jewish teacher Gamaliel; whether that is true or not he certainly lived in Jerusalem and when the stirring days following pentecost came and the serious organization of the Christian Church began his decision was immediate. Paul became the chief persecutor of the Christians: Barnabas became a Christian. What this meant the Acts of the Apostles tells us:

'the multitude of them that believed were of one heart and soul: and not one of them said that aught of the things which he possessed was his own; but they held all things common. And with great power gave the apostles their witness of the resurrection of the Lord Jesus., great grace was upon them all. For neither was there any among them that lacked: for as many as were possessors of lands or houses sold them and brought the prices of the things that were sold, and laid them at the apostles feet: and distribution was made unto each, according as he had need."

Gibbon asked why it was that Christianity spread like a prairie fire through the Roman Empire. Here is the answer. Here is the essential and utterly refreshing revolutionary force of the primitive church. In a world which had reduced everything to the cash nexus, in a world which believed so intensely in private property that even the tax collecting was let out to private companies and even human beings could be bought and sold, these people just shared what they had: they had all things in common.

In a world which projected the idea of private property to the idea of private salvation and private gods these people held to the strength of unanimity: they were of one heart and one soul. In a world which believed only in the power of the biggest army these people expressed the power of the resurrection and from that power came grace in a world of grossness: and in a world where all too many lacked not one of them lacked because their sharing worked.

Here then was something which challenged all the might and power of Rome, something which could only triumph by the downfall of all upon which Rome had been built. Here was an association either for the desperate, or for the utterly brave because obviously the grimmest of struggles lay ahead of something which treated with such blesphemous contempt the civic pieties upon which every Roman gentleman depended.

Barnabas was one of the brave. "Joseph" we read, "who by the apostles was surnamed Barnabas (which is, being interpreted, Son of exhortation), a Levite, a man of Cyprus by race, having a field, sold it, and brought the money, and laid it at the apostles feet." And to this the Acts contrasts the behaviour of Annanias and Sapphira who sold their possessions but held back

a part of the price and for this attempt to deceive the community were struck dead.

At once Barnabas became a leading figure within the new community; he it was who vouched for Paul when most of the brethren suspected him as a police spy, and it was he again who refused to abandon Mark when Paul would use him no more because he had proved unreliable.

In both cases his judgement was overwhelmingly vindicated. He was, indeed, as they said 'a good man' and for a generation he journied through Asia Minor building the Christian Community and it is claimed too that he founded the Church in Milan. He lost his life finally in Cyprus.

As once again, we celebrate the glory of Barnabas we are compelled to look once more at the fate of his own people. And here the situation is vastly different from that of a year ago. Then there was war; now there is peace. Then it seemed that never could there be agreement between Turk and Cypriot: now an agreement has been signed. Clearly the descendents of St. Barnabas enter a new phase in their history, and after many generations Cypriots are to join again in the Government of their own country and this certainly is a matter of profound thanksgiving as is the coming of peace, whatever else there may be in the agreement that is less satisfactory than it might be.

Those who were voices in the wilderness are now to become administrators. This indeed, is the moment of supreme temptation in the life of any people. Is it impertinent, therefore, to remind our brethren that it is the name of the inspired agitator, the prophet, which abides and that of the administrator is remembered only to the degree to which he clothes in departmental flesh the justice the prophet demands.

The touchstone of any state is the degree to which it enshrines in law the essential equality of all human beings: the great hurdle it has to cross is the decent provision of food and clothing and shelter for its people. Cyprus today has no easy economic path before it; well might it then look back to the agitator Barnabas and his comrades among whom there was not one who lacked, because they shared.

Some three hundred years after Barnabas had given his life for these things St. Basil wrote:

"Hear O people; give ear ye Christians. These things the Lord saith, speaking not directly, but by mouth of his servants as his instruments. Let not us reasonable beings, show ourselves more savage than the unreasoning beasts. For they use commonly whatever springs naturally from the earth. Even the flocks of sheep graze one and the self same mountains and the great herded horses pasture one and the self same plain. All things yield to one another their necessity and the satisfaction of their needs. But we pocket up the common possessions; the goods of the many we hold by ourselves. Let us hold in reverence the humane tales

of the Greeks. With some of these a human law enjoined 'one table' and made out of a multitudinous people almost one house. But let us leave them that are without and come to the pattern of the three thousand. Let us earnestly endeavour ourselves after the first arrangement of the christians; for they had all things in common, life, soul, united action, a common table, an unbroken brotherhood, love unfeigned, many bodies working at one task, different souls composed to one consent."

Here is challenge to Cyprus in its time of opportunity, as it has overlong been challenge to some of us.

PROTESTANTISM JOINS ROMAN ANTI-SOVIET CRUSADE

By Kenneth Leslie

Theology, or theory, is important to Protestants. Protestantism needed a theoretical base for making common cause with Rome in the crusade against the Soviets. This was provided at the close of World War II by a document which we must examine briefly.

But first we should remember that Karl Barth, the ranking German theologian, had counselled working together with socialists and communists for intermediate common ends in the day-to-day tasks of politics. And he firmly supported the church in Hungary when the Rockefeller-subsidized World Council of Churches was undermining it.

This undermining was prepared by a document we must study. "The Christian Answer" (1945). It began with a Conference of Church Leaders on International Affairs at Cambridge, England, 4-7, 1946, at which it was announced that the Commission on a Just and Durable Peace of the Federal (now National) Council of Churches had "generously" undertaken to arrange this conference of Church Leaders to consider the problems of peace and war. Now the chairman of this Commission was none other than he who became the American Secretary of State, John Foster Dulles. Another key man at the conference was Henry Pitney Van Dusen who had edited "The Christian Answer" and now was President of Union Theological Seminary, whose governing board had been augmented by Henry Luce and the same John Foster Dulles.

At this time a series of editorial articles appeared in Luce's "Life" magazine by Van Dusen, Niebuhr and others, bringing Protestant respectability to those who were involving the USA in aggression upon China.

Van Dusen asked for *enlargement of the war on China.*

Neibuhr carried the line far towards its ultimate objective:

war on Russia. Monsignor Walsh, geopolitical priest, spoke for Rome.

So with the Cambridge Conference launching a high level projection of the Protestant Vatican alliance (Christian Front) and with mass propaganda in picture magazines the crusade went on.

For all this, as we have said, the theological foundation had been carefully laid down in "The Christian Answer." That is why we must look at it, particularly that part written by Prof. Paul Tillich, the ranking American theologian.

For in this book Tillich perhaps not altogether intentionally yet nonetheless effectively set the stage for a clerical-fascist take-over in the USA.

First, he sketched the rise of the present world situation:

(1) The crushing of feudalism and church absolutism and the rise of bourgeois life with its faith in reason and in the inherent goodness of man, with its economy of laissez-faire and its principle of automatic harmony.

(2) The rulers of bourgeois society employing reason in their new construction became preoccupied with *technical* reason and sacrificed reason in the sense of truth and justice. Men created a world-wide mechanism of large scale production and competitive economy. This mechanism became a Leviathan.

(3) Bourgeois society began to break down and its faith in "automatic harmony" to be undermined. The validity of this faith was dependent upon the carry-over of traditional values. When these factors fell out of history the inadequacy of the principle of automatic harmony was bared. Then came the attempts to replace it by planned economy. "Rationalization" was invoked.

But planning meant planners. And rationalization meant rationalizers. "Totalitarianism was the first step in this direction. One expression is the *Fascist systems.*" But fascism, while an important advance over bourgeois society (capitalist democracy) lacked a firm foundation in religious tradition. In other words fascism was not sufficiently *clerical.* And yet... "In certain important respects, the Fascist systems mark an advance beyond bourgeois society. They have provided minimum security for all. They have re-introduced unassailable authorities and commanding obligations." (pp. 6, 7)

Clerical-Fascists will be comforted to read this and especially to read Professor Tillich's final reason for the failure of the fascist systems, "Absolutism returned, but without the social, cultural and religious traditions which furnished solid foundations for the earlier absolute systems." (p. 7)

There follows a version of the Commu-Nazi fable. "The other radical expression of the trend toward a planned society is the Soviet system, which, he says, "also was a return to absolutism without the traditional foundations."

He cruelly brackets the Fascist and Soviet systems. "Both systems are reactions against the bourgeois faith in automatic harmony. Both are ambiguous: on the one hand, they attempt to bring the incalculable mechanism of world economy back under the control of man; on the other hand, they aggravate the self-destructive forces generated by the second stage of bourgeois society." (p.7) It is difficult to deal seriously with this kind of "thinking." The man-eating Leviathan took two forms, Fascist and Soviet. Fascism is gone; the Soviet is left. Is this not a convenient suggestion to drop into the mind of an anti-Soviet war instigator?

Professor Tillich states (and here we agree with him): "Man is fully rational only on the foundation of, and in interdependence with, non-rational factors. Therefore the predominance of technical reason evoked a reaction by the vital forces in man. They arose and made themselves manifest in both theory and practice. Whether called "instinct' or 'passion" or 'libido' or 'interest' or 'urge' or 'will to power' or 'elan vital' or 'unconscious ground', they cannot be denied." (pp. 11, 12) But though *non*-rational they are not irrational.

But notice that Professor Tillich uses here all the fascist catch cries, whereas "brotherhood," "comradeship" are Communist catch-cries and they are drawn up *from non-rational sources too* in the sense in which he uses the word. We have seen many Russian motion pictures and without exception they have projected these ideas of brotherhood in the most effective way possible, without putting tags on them, not calling them "Communist," or "Bolshevik" or "Christian" but presenting them in concrete human situations in such a manner that they speak eloquently for themselves.

Tillich says "The vitalistic protest against the mechanization of man is as ambiguous as reactions against Leviathan in other realms." (p 12) But the Communist protest is not ambiguous, either in its intent or in its effect. Tillich has some exceedingly wise things to say about the exploitation of the unconscous by consciousness. Does he perhaps fall victim to his Europeanness or, more specifically, his German-ness? We hesitate to ascribe to him a certain provincialism but he does seem not to have given sufficient weight to the importance of the cooperative movement and the nonconformist conscience in England nor to the free Evangelical movement in America. Yet in certain sentences he modifies his sweeping views. "In Russia, the majority of the populace were hardly touched by the disintegration of community. In America, the Protestant humanist ideals of personality and community are still vital in large sections of the country. In Asia, the family system resisted bourgeois atomization." (p. 13)

But in Tillich's view this doesn't really matter because "all these forms are under continuous and advancing attack. The

dissolution of family, of neighborhood, of personal cooperation is rapidly progressing." Youth groups, for example, which sought escape from the general process of mechanization were caught by the totalitarian movements and made to serve them. "These groups which now embrace the whole younger generation in Fascist and Communist countries are 'commanded' communities . . . Unconditional surrender to an unconditionally accepted purpose, resignation of any kind of autonomy, fanatical devotion are features of their existence. These are consciously dehumanized groups of human beings, very different from the automatically dehumanized industrial masses of the nineteenth century." (p. 14)

A question occurs here: Were the mass of common folk *humanized* in *any previous age?* Only if they were can they be said to have been *dehumanized.* It is difficult, for instance, to think of a humanized person who is nameless; yet the masses of common folk throughout history have been nameless. In looking at the modern machine with all its dehumanizing effects we tend to forget the "man with the hoe" whose dehumanization may have been no less.

Tillich comes to the pessimistic conclusion that "the struggle against the dehumanization produced by the mechanism of modern capitalism has used even more fully mechanized methods and has thus carried through the process of dehumanization to its logical end." (p. 15) This is pretty but we believe untrue for mechanization is not in itself essentially dehumanizing. It is man's greed that dehumanizes man and it can be done as well with a hoe as with an assembly line.

The battle of the Soviet Union is *not* against "the dehumanization produced *by the mechanism* of modern capitalism," but against the dehumanization of man *by man through modern capitalism,* whether modern capitalism has turned into a mechanical process or not, and in this battle the Soviet Union uses not "more fully mechanized methods" but more scientific and rational methods, which is quite as it should be provided the end served is *re*-humanization, *giving man back to himself.*

Aiding the Betrayal of Man:

Professor Tillich well describes how education, both technical and humanist, has been made to subserve the capitalist system. He says this was often hidden from the educators as well as from those educated . . . "The cultural achievements of the past wove an idealistic veil over the nakedness of this education and hid the face of Leviathan who was its real master . . . In the measure that education has been subjected to the mechanism of modern society, it has lost its relation to truth and justice and consequently any ultimate meaning." (p. 16) In particular education, which was originally "introduction into the tradition, the faith, and the sacramental experience of the Christian Church," now serves "autonomous reason" whch is no longer autonomous but serves bourgeois society or national "socialism."

Professor Tillich does not state it explicitly but he clearly implies that education as the search for truth and justice had a better time of it when it was "Christian." Every move away from the time when the Church was its determining center is described as a move away from its ultimate meaning. He describes how it has become "a ready victim of various kinds of non-rational powers which seek to give it meaning." (p. 16)

But the tragedy of becoming a victim of non-rational power takes place when the non-rational power is an evil power. *It is the duty of spiritual leadership to discriminate among the social and political forms in the world, to discover those which make for the life more abundant, to celebrate those forms of life which warm life and encourage it and deepen it, to proclaim God's democracy as it appears in history, with the soil of the world on its features, real, actual, alive, not unsullied, spotless, dead.* Christian leadership not only fails to rise to this challenge but is actually giving aid and comfort to the enemy of life. To bracket Nazism and Communion as two forms of modern oppression is literally to aid in the betrayal of man.

When Tillich talks in generalities he admits that "Christianity must denounce equally a religious utopianism which talks about abolishing the profit motive by persuasion in order to evade necessary social transformation, and a religious escapism which proclaims a transcendent security of eternal values in order to divert the masses from their present economic insecurity." (p. 21) But what does he say about Russia where the "necessary social transformation" has not been evaded but has been accomplished? "In Russia," he says, "private ownership of industry was completely abolished and the entire economy is dominated by a bureaucracy interested in furthering production and in the prestige and power associated with it, but not in private profits." (p. 20) In other words the Russion economy has substituted prestige and power for profits. Well and good. Even that is a salutory exchange when it means education, culture, and well-being for the Soviet citizen.

Up Skirts and Run!

What does Professor Tillich think Christianity should do? It should "support plans for economic reorganization which promise to overcome the antithesis of absolutism and individualism, even if such plans imply a revolutonary transformation of the present social structure and the liquidation of large vested interests." (pp. 21, 22) But this "promise" can never be fulfilled in such fashion as will please these Christians who fellowship with Rockefeller. In almost every one of Tillich's sentences he introduces some such word as this word "promise." Blueprints and plans and promises are items with which Christian idealists are thoroughly intmate but when somebody begins to fulfill a plan and in the fulfillment finds it necessary to destroy a tree or drive a nail through a piece of wood, then the Christian idealist rises in

his holy wrath, lifts his skirts high from the soil of harsh reality and bounds upstairs, two steps at a time to the safety of his ivory tower. Once there he issues anathemas against those miserable sinners who dared to turn his plan into bricks and mortar.

The role of Christianity today, says Professor Tillich, is "one of both adaptation to and transcendence over the present world situation." (p. 34) Better to say that the role of Christianity should be one of *creativity within* the present world situation.

The greatest parasitism of all time is the parasitism of Christian churches on the life and death of Jesus of Nazareth, the whole point of whose example and teaching was to make men share his creative heritage. Instead of this the churches have reversed the whole meaning of Jesus, turned it upside down, made it into a debaser instead of an uplifter of human nature, twisted the doctrine of humility into a doctrine of slavery.

The other authors of the "Christian Answer" are more or less of the new orthodox school, following Niebuhr's "I'd like to be good but I simply can't."

One of them (John Knox) went so far as to say that God's grace is unable to bring us to make the sacrifices necessary to carry out God's will. We can't do it. God can't persuade us to do it. It's a road-block. Jesus' ethical teachings are true but *cannot be followed!*

What a blasphemer then must Jesus have been to say to his friends "Be perfect!"

When Jesus spoke of perfection he did not mean punctillionsness or suavity. The sad truth of many of our trust-subsidized "thinkers" of today is that whereas the fingers of their conscience are beautifully manicured, the heart of their conscience is hard as a rock. They strain at a gnat and swallow a camel.

We have seen rough men perform deeds in which during the moment of their deed they won through to reality. *These deeds were perfect deeds.* They were not polished performances, but they *touched reality.* The beholder who was sensitive to reality felt that here was an action that in a profound sense meshed its gears into cosmic gears.

Millions of such actions were performed during the anti-fascist war by scientists, soldiers, sailors, sacrificial workers on the many fronts against that bestiality which had been launched upon the world under the tragic auspices and sponsorship of the name of Christ. The men who have written this "Christian Answer," sad to say, *lend His name to another holocaust now being prepared* against the Soviet Union.

The Christian Church has been losing touch with the people and with God ever since it painted its cross on an Emporor's flag. It has lived in the bowels of empire, but it is dead in the hearts of the people. Never was it so dead as in this little book. For here, if anywhere in Christendom, we might expect some warming word, some word of understanding for the power which is break-

ing the age-old world-system of wage-slavery.

I do not equate any power or any political system with utopia or say one word against the independent sovereignty of the prophet's responsibility to God alone. But Professor Tillich and his friends while insisting on this responsibility *in form* betray it *in substance.* The Lutheran dichotomy of faith and works still misleads these moderns. Faith and works are one. *By their fruits* judge the Soviets and the Chinese Communists.

The perception of ultimate truth is a matter for gentle craftsmen and little children, who know that it can't be propositioned. Hints of it can be captured in a song or a fable but full-bodied it comes only by stealth, most unexpecedly, as a highwayman surprises a lonely traveller, in the very midst of life, often sweaty and sometimes bloody.

Truth *today*, in the world of justice and brotherhood that struggles to be born, is that power which has consistently and effectively assisted its birth.

That is the Soviet Power.

To point this fact out is the urgent duty of prophet and seer, mystic and poet.

To draw parallels between this power and the Beast of Berlin is to throw quickline into the wide open eyes of children.

EDITORIAL PARAGRAPHS

¶ *"Our" War Lobby.* The reason for the quotes around our is that Canada, being the buffer state between U.S.A., and U.S.S.R., stands to lose most in a war, while as to war contracts the Canadians are permitted to suck the hind teat.

¶ Lobbyists for the Pentagon, which means inciters to war, number 330, says *Wall Street Journal*, adding that since 1940 Army and Air Force "lobbyists" have increased 5000%.

¶ Russ Nixon, U. E. Washington representative, keeps a sharp eye on the munitions lobby. He says even ultra-conservative forces like the President and Vinson have attacked this lobby. "Dixiecrat Congressman Hebert of Louisiana heads a special House sub-committee investigating the munitions lobby, especially the lobbying for military contracts by retired Generals and Admirals now working for private companies."

¶ Says Cannon of Missouri, head of the potent Appropriations Committee of Congress. "They thrive on wars and the threat of wars. If we declared peace they would go broke."

¶ "Actually" says Russ Nixon, "American Big Business has always had a $ sign on it's patriotism."

¶ "Today's munitions lobby has a special significance. Our current merchants of death' have a slick streamlined Madison Avenue public relations lobby and are just as relentless and

greedy as before the era of nuclear weapons . . . The sums involved are not just dollars, but the sum of the earth's population. This investigation (by the Hebert Committee) should be relentless and probe deeply into war propaganda as well as war projects."

¶ This and much more by Russ Nixon in *U. E. News.* We heartily agree.

¶ This week (Aug. 3) according to Drew Pearson right under the Hebert committee's nose 50 companies doing business with the Pentagon have set up some of the most lavish army entertainment seen in Washington for some time. General Electric is dispensing free liquor and entertainment, G. E. employs 35 ex-officers and got nearly a billion dollars in defense contracts last year. Other companies are in the swill up to their eyes.

¶ In the last three years the U.S.A. has given Spain nearly a billion dollars in aid.

¶ On the 23rd anniversary of Franco's rise to power he was praised fulsomely and disgustingly in the U.S. Congress, even Rep. Emanuel Celler of N.Y. joining "in paying homage." Ugh! Homage to Torquemada! Homage to Caesar Borgia! Heil Hitler!

¶ Albert Schweitzer has warned the world repeatedly of the terrible danger of fallout from atomic tests. He pointed out in 1957 that the Columbia River, into which the Hanford plants emptied their waste, was itself insignificantly radioactive but its plankton was two thousand times higher in radioactivity and its fish 150,000 times higher, young swallows fed on insects caught in it were 500,000 higher, and egg yolks of water birds were one million times higher. Then he said in polite language that official or unofficial scientists, who have been assuring us of the relative harmlessness of the increase of radioactivity in the air, have been evading the issue.

¶ These scientists have been lying for money.

¶ A radio panel discussion "Crossfire" has had the courage to point this out. It is a C.B.C. program originating in Halifax and is one of the best on the continent.

¶ The Nixon visit to Russia and the coming chats between Krushchev and Eisenhower will be all to the good for U.S., U.S.S.R. relations. The growing interchange of talent (Bolshoi Ballet and Harlem Globetrotters whose basketball is a veritable ballet) has made this political meeting of minds imperative. They must continue until the Cold War is a thing of the past.

¶ Another reason, the underlying reason, for international top talk is that the alternative to talk is trouble and plenty trouble. As the smaller powers join the nuclear club the U.S., and U.S.S.R. find themselves pushed together in their responsibility for the maintenance of some kind of power balance in the world.

¶ The presumption has at last been reached that neither the U.S. nor the U.S.S.R. want a war; but France might want a war. As a matter of fact her Algerian War is food for U.S., U.S.S.R. discussion. It must be stopped and only exists in the shadow of the Cold War. If the Cold War ended all war, including the peculiarly horrible Algerian War, could be ended.

THE REAL CHRISTS

The real Christs waited in the wings of history's stage.
That puppet "Christ" had long been pushed forward and worked
with strings by ecclessiastic ventriloquists,
That dry stick strutting from side to side going just nowhere
Whose platitudes, saying just nothing
Had managed until now to obscure the real issues of life,
Ceases to enthuse
Or bemuse
Or even amuse the audience.
The Leninists gagged the ventriloquists.
To the real Christs they have given the cue
And now that their cue comes up,
And they stride to the center stage,
Now shall they and the whole world hear them.
Listen!

SWEET SOCIETY

(For Rosaleen's Elizabeth)

Within my veins the saucers twirl and cry
They whirl about until my blood is ringing
Bright as a flood of sunshine through the sky
Pours, with its light and love and laughter ringing.
Pours with its leaping laughing songs of glory
Racing down all the avenues of fun,
Dances in every alleyway its story
Of death's annulment and of life begun.
Come then and dance with me the merry rout
Take hands and swing a happy round of glee
And let us join the universal shout
Of joy and love and sweet society!

K. L.

LETTERS TO THE EDITOR

Your "New Christian" is always a solace and a delight to me and urges me to write you and to give my comment and to let you know by a concrete medium how much I love your diving below the surface of events to hit the nail on the head, and to expose always the most essential obstacles to the birth of a better world of peace.

We read: there has been a break of the ice of the Cold War. this is certainly true. But the would-be destroyers of mankind have not lessened their efforts. The compact power of the spirit of decent humanity has to work more than ever before to keep them down.

Perhaps my small contribution to your great work will be welcome.

A. H., Geneva, Switzerland.

I wouldn't like to do without a single copy . . . M.E.C., Florida.

I just wanted you to know that I continue to deeply appreciate the fine role you are playing.

Fred Stover, Iowa

I enjoy your magazine and find it very informative . . .

Lou Cohen, New York City

I look forward to reading and getting the real low-down truth about conditions . . .

A. C., Philadelphia

NEW CHRISTIAN

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